

KEY STATEMENTS FOR THE 2024 MEMORIAL DAY BLENDING CONFERENCE

**We need to realize that everything through
which we pass has only one purpose—
that God's life would be released through us and
expressed in us; may our outer man be broken to
such an extent
that the inner man can be released and expressed;
this is precious, and this is the way of the servants of the Lord.**

**To abide in the Lord is to be one
spirit with Him, and effective prayers
are the issue
of our abiding in the Lord and of His words abiding in us.**

**Our enjoyment of Christ as the flow of life is for us to be
sowers, planters, waterers, begetters, feeders, and builders with the
ministry of life for the marvelous organic building of God, the
magnificent house of God.**

**We all with unveiled face, beholding and reflecting like a mirror the
glory of the Lord, are being transformed into the same image
from glory to glory.**

HWMR: THE CHRISTIAN LIFE (Week 3)

Scripture Reading: Exo. 30:22-30; 1 Cor. 15:45b; John 7:37-39; Phil. 1:19

**The Intrinsic Significance and Revelation
of the Compound Ointment as the Holy Anointing Oil—
a Full Type of the Compound, All-inclusive Spirit of the Processed Triune God**

Exodus 30:22	Moreover Jehovah spoke to Moses, saying,
Exodus 30:23	You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels,
Exodus 30:24	And of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil.
Exodus 30:25	And you shall make it a holy anointing oil, a fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil.
Exodus 30:26	And with it you shall anoint the Tent of Meeting and the Ark of the Testimony,
Exodus 30:27	And the table and all its utensils, and the lampstand and its utensils, and the altar of incense,
Exodus 30:28	And the altar of burnt offering with all its utensils, and the laver and its base.
Exodus 30:29	Thus you shall sanctify them that they may be most holy; whatever touches them shall be holy.
Exodus 30:30	And you shall anoint Aaron and his sons and sanctify them that they may serve Me as priests.
1 Corinthians 15:45	So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.
John 7:37	Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.
John 7:38	He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
John 7:39	But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
Philippians 1:19	For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

Day 1

Exodus 30:23-25 - You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels, And of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil. And you shall make it a holy anointing oil, a fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil.

- I. The **holy anointing oil**, a compound ointment of olive oil and four spices, “compounded according to the work of a compounder,” is a **full type of the Spirit of Jesus Christ**, the compound, all-inclusive, life-giving Spirit of the processed Triune God, whom Christ became through His death and resurrection—Exo. 30:22-25; 1 Cor. 15:45b; John 7:37-39; Phil. 1:19:
- A. The significances of the ingredients of this compound anointing oil are as follows:
1. **Flowing myrrh**, a spice used in burial (John 19:39), signifies the **precious death of Christ** (Rom. 6:3):
 - a. Myrrh was also used as a painkiller to **reduce the suffering of death**; when the Lord Jesus was being crucified, He was offered wine mixed with myrrh to reduce His pain—Mark 15:23.
 - b. Myrrh can also be used for **healing** the body when it gives off the wrong kind of secretion; in our human life there are many wrong secretions, but the Lord’s death on the cross corrects this problem.
 2. **Fragrant cinnamon** signifies the **sweetness and effectiveness of Christ’s death**—Rom. 8:13:
 - a. Cinnamon was prescribed to **stimulate a weak heart**.
 - b. When we apply the Lord’s death in the Spirit to our inner being, our heart is **stimulated** to make us **happy** and **joyful** in the Lord—Phil. 4:4; Neh. 8:10.
 3. **Fragrant calamus**, from a reed that grew upward in a marsh or muddy place, signifies the **precious resurrection of Christ**—Eph. 2:6; Col. 3:1; 1 Pet. 1:3.
 4. **Cassia**, used in ancient times to repel insects and snakes, signifies the **repelling power of Christ’s resurrection**; cassia repels all the evil “insects” and especially the old serpent, the devil—Phil. 3:10.
 5. **Olive oil** as the base of the compound ointment signifies the **Spirit of God** as the base of the compound Spirit—Gen. 1:2.

I came in my reading to Exodus 30, where Moses was commanded to make an oil of holy ointment. The ointment, I read, was made of a hin of olive oil with four spices added to it. Oil, as I had known for many years, is a type of the Holy Spirit. When the four spices were **mingled** with the oil, it became a **compound ointment**, no longer plain oil. We could say that before the spices were blended in, the ointment “was not yet”! There was only the olive oil. It dawned on me that here was a picture of how the Spirit of God became the Spirit. How excited I was to see this! **Before** the Lord’s death and resurrection, the oil of the Spirit of God **lacked** the myrrh of Christ’s death and the cinnamon of its sweetness; it **lacked** the calamus of His resurrection and the cassia of its sweet flavor. When the Lord in **resurrection** became the **Spirit**, to the Spirit of God were **added** these elements of death and resurrection. Do you see how much richer this ointment is than the plain olive oil?

After the Lord’s resurrection, the Spirit of God became the Spirit. Besides being referred to as the Holy Spirit, new terms are used from this point on: a life-giving Spirit; the Spirit of Jesus; the Spirit of Christ; and the Spirit of Jesus Christ. The Spirit of God, or the Holy Spirit, today is the Spirit of Jesus Christ, the One who was incarnate, who died, and who was resurrected.

One of its spices is **myrrh**, which denotes the death of Christ. **Cinnamon**, another of the spices, refers to the fragrance of that death. **Calamus**, the third spice, is a reed that grows out of muddy places. It typifies the Lord’s resurrection. **Cassia**, the last spice, belongs to the same family as cinnamon and speaks of the fragrance of the resurrection. In ancient times it was used as **repellent**, especially for snakes. **In the resurrection there is no place for Satan**, the old serpent; he and his demons are repelled. (*Life Messages*, Vol. 2 (#42-75), Chapter 25)

Day 2

- John 7:39* - But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
- Romans 8:9* - But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

- B. Since the number four signifies the creatures (Ezek. 1:5), of which man is the head (Gen. 1:26), and the number one signifies the unique God (Deut. 4:35; 1 Tim. 2:5), the four spices signify the humanity of Christ in God's creation, and the one hin of olive oil signifies the unique God with His divinity; thus, the **blending of olive oil** with the **four spices** signifies the **compounding, the mingling, of God and man**, of divinity and humanity, in the compound Spirit—Lev. 2:4 and footnote 3.
- C. The olive oil and the four spices were all prepared through a process of either **pressing or cutting**, signifying that the Spirit of God became the Spirit of Christ (Rom. 8:9) **through Christ's sufferings** (Matt. 26:36).

Day 3

- 1 John 2:20* - And you have an anointing from the Holy One, and all of you know.
- 1 John 2:27* - And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

- D. Furthermore, the measure of the four spices, being **three complete units** of five hundred shekels each, the middle five hundred shekels being **split into two parts**, signifies the **Triune God in resurrection**, the second, the Son, being "**split**" by His death on the cross.
- E. Since in the Bible five is the number for responsibility (25:2 and footnote 1), the **five elements** in the compound ointment and the **three units** of five hundred shekels of the four spices signify the Triune God in resurrection as the **power, the capability, for bearing responsibility**.
- F. Since the numbers three and five are related to God's building (see footnote 15² in Gen. 6), these numbers in the compound ointment signify that in the compound Spirit there is the **element for God's building**.
- G. Based on the above significances, the **compounding** of the four spices with the olive oil to make an anointing oil signifies the **mingling** of the above-mentioned elements with the Spirit of God through the process of Christ's incarnation, human living, crucifixion, resurrection, and ascension to produce the compound Spirit for the building of God's eternal dwelling place.

Day 4

- Exodus 30:26* - And with it you shall anoint the Tent of Meeting and the Ark of the Testimony,
- Exodus 30:30* - And you shall anoint Aaron and his sons and sanctify them that they may serve Me as priests.
- Romans 15:16* - That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.

II. The compound ointment, the holy anointing oil, was used to **anoint the tabernacle with all its furniture, the altar with all its utensils, the laver and its base, and the priests, to make all these things holy, separated, sanctified, to God for His divine purpose—Exo. 30:26-30; 1 Pet. 1:2; 1 Cor. 6:11; Rom. 15:16:**

- A. This **ointment** signifies the **Triune God processed and consummated** through Christ's incarnation, crucifixion, and resurrection to become the all-inclusive compound Spirit to reach His chosen and redeemed people and to anoint them with Himself, making Himself one with them and making them one with Him—John 20:22; 1 John 2:20, 27; 2 Cor. 1:21; 1 Cor. 6:17.
- B. Such an anointing, being the moving of the compound Spirit within us, applies to us and also adds all the elements of the processed and consummated Triune God into our inner being so that our inner man may **grow** in the divine life with the divine elements and we may be **mingled** with God as one—Col. 2:19.
- C. The holy anointing oil is solely for the purpose of **anointing God's dwelling place and the priesthood** (cf. 1 Pet. 2:5); hence, only those who are for God's dwelling place and for the priesthood can have the enjoyment of the compound, all-inclusive Spirit.

“Moses took the anointing oil and anointed the tabernacle and all that was in it, and sanctified them. And he sprinkled some of it on the altar seven times, and anointed the altar and all its utensils, and the laver and its base, to sanctify them” (Lev. 8:10-11). This signifies that Christ and the church, then the cross and the washing of the Spirit, are related to the New Testament priesthood for the priests' **sanctification**.

The church, the cross, and the washing Spirit are related to sanctification. Formerly, we were **common**; that is, we were **not different** from our relatives, neighbors, classmates, and colleagues. But now, **having been consecrated** and ordained to be God's priests, we are a **sanctified people**. To sanctify is to separate, to make particular, to make holy. We must be a group of people who are not only clean and pure but also **separated, particular, and holy**. We should be very different from the common people. This does not mean, however, that we need to wear peculiar clothing to show that we are sanctified. We should wear ordinary clothing, yet in this ordinary clothing there should be a **consecration**.

The anointing brings the Triune God mingled with humanity to the priests and to the church life. This anointing includes Christ's human living, His death on the cross, and His resurrection. According to Exodus 30, the anointing oil is an ointment composed of oil, typifying the Spirit, compounded with four spices, signifying humanity (typified by the number four), human living, the death of the cross, and resurrection. When we are anointed as priests and as the church, **we are anointed with the Triune God compounded with Christ's humanity, human living, death, and resurrection**. This anointing of the priests and the tabernacle also involves the sin offering and the burnt offering. All the elements of the anointing oil, the compound Spirit, with the sin offering and the burnt offering **must be constituted into our being**. Then we will be real priests to God, not by what we are through our natural birth but by the Triune God compounded with Christ's humanity, human living, death, resurrection, and ascension. (*Life-Study of Leviticus, Chapter 28*)

Day 5

Philippians 1:19-20 - For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ, According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

III. The Spirit of God, signified by olive oil, is no longer merely oil, but now it is **oil compounded with certain ingredients; regarding this, John 7:39 says, “But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified”:**

- A. This means that before the Lord's glorification, which was His resurrection (Luke 24:26), the compound Spirit was not yet; it was **after Christ's resurrection** that the compounding, or the blending, of such a Spirit was completed.
- B. When the Spirit was the **Spirit of God**, He had **only** the divine element; after He became the **Spirit of Jesus Christ** through Christ's incarnation, crucifixion, and resurrection, the Spirit had **both** the divine element and the human element, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ.
- C. This all-inclusive compound Spirit, typified by the holy anointing oil, is the **bountiful supply of the Spirit of Jesus Christ**, the supply of the Body of Christ, by which we can live Christ for His magnification in the Body, through the Body, and for the Body—Phil. 1:19-21a.

Day 6

Psalms 133:1-3 - Behold, how good and how pleasant it is / For brothers to dwell in unity! It is like the fine oil upon the head / That ran down upon the beard, / Upon Aaron's beard, / That ran down upon the hem of his garments; Like the dew of Hermon / That came down upon the mountains of Zion. / For there Jehovah commanded the blessing: / Life forever.

IV. As believers, we have been anointed with the compound ointment, with the all-inclusive Spirit; Psalm 133:2 describes how the anointing oil flowed down from Aaron's head to his beard and then to the hem of his garments; this signifies that the **whole Body is anointed with the Spirit:**

- A. The ground of oneness is **simply the processed Triune God** as the holy anointing oil, the compound Spirit, applied to our being—vv. 1-3.
- B. In order to be "painted" by the ointment (1 John 2:20, 27), **we must be one with the church**; then we will spontaneously enjoy the application of the anointing oil with all its elements; how marvelous is the oneness produced by the application of this ointment!

What God is doing is not mainly for you individually. After the anointing ointment was compounded, Moses was told to anoint the tabernacle with its vessels and Aaron and his sons for the priesthood. In the Old Testament the tabernacle and the priesthood were two different matters. In the New Testament, however, these two are one. "*Ye also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ*" (1 Pet. 2:5, Gk.). The **spiritual house and the priesthood are the same**. It is upon this that the anointing comes, rather than being for the individual.

The anointing, then, is for the **Body**. If you notice the context of the verses on the anointing in 1 John 2, you will see that such is the case here as well as in Psalm 133. The anointing in the church life made a distinction between those who were true believers and those who were of antichrist.

If you have ever been **out of the church life** for a while, you may recall that during that time you experienced **very little, if any, of the anointing**. Yes, you still had the Spirit, but you **lacked** the ointment running down. On the other hand, as you **sit in a meeting**, you often have the sense of something running down through you. The message may not be eloquent. The meeting may not seem exciting. The sharing may be weak. You may not understand what is being said. You may even be annoyed with the way the meeting is going. Nonetheless, the **ointment is running down over you**. Time after time, as you attend the meetings, you will experience this anointing. The result will be a gradual change in you. Some of the divine essence is being **added** to you. Be sure you **come to the meetings!** God will be wrought into you! Even if you sit there sullenly disagreeing, the anointing will reach you and work a change in your being. Such is the wonderful anointing upon the Body that you experience in the church life.

You may hear a marvelous speaker and greatly enjoy his eloquence. After the meeting is over, however, your inner sense is that you have **not received anything**. In a **church meeting**, in contrast, those who share may be slow and grammatically incorrect. You may tire of hearing the same thing repeated over and over. You may think the meeting lasts too long. In spite of all this, the **compound Spirit is being added into your being!** Praise the Lord for His anointing in the church life! (*Seven Mysteries in the First Epistle of John, Chapter 5*)